

March 12, 1982

Dear Friends:

The Network (of White People Against Racism) lives!

We have heard from a few of you who said you appreciated and are using the last packet and gave us some feedback. We are putting together an all day workshop on racism (flier enclosed) at DeColores MCC, March 13, 1982. Some of our friends from L.A.'s White Women Against Racism will be there to assist. If any of you can come, we'd love it! We can arrange housing for you.

In addition, we are planning to do a shorter version of the workshop at the Southwest District Conference in Fresno, in May of this year. The Task Force on Race Relations of the Fellowship is encouraging us to hold such meetings and workshops at all District Conferences sometime this year, preferably in May. So, contact your District Coordinator, or whoever plans the agenda for your conference, and ask for time for a Network workshop or meeting. Use the materials from the Race Relation packet produced by the Fellowship, or other materials we have shared with you, or that you have discovered yourself. We will keep sending new materials as we discover them. If for some reason a workshop at your District Conference is not possible, consider asking your local church to host one for you and for your region or district.

At the same time, there will be regional conferences of Third World Lesbian and Gay Christians in preparation for the first international conference in Detroit in October of this year. (Please see enclosed report by Rev. Renee McCoy). PLEASE DO ALL YOU CAN TO BE SUPPORTIVE OF THESE REGIONAL CONFERENCES. If you know Third World people in your local church, community or District who are not involved because they don't know about the Task Force or the upcoming conferences, please put them in touch with Rev. Renee McCoy 716 Sackett St. Brooklyn, N.Y. 11217 or Ruth Gough, 620 Umbria St., Los Angeles, CA. 90042. Ask your local church to be supportive of the regional conferences by offering meeting space, housing, etc.

As always, the Task Force on Race Relations needs financial help. They are only receiving \$100.00 out of the budgeted \$700.00 per month that they are supposed to be receiving, due to Fellowship austerity conditions. You can help lobby to increase their allotment, or to find other funds.

We are enclosing some more articles and workshop materials for response. Please let us know if you like the materials, and especially if you use them! Send us any of your plans if you decide to host a workshop.

Enclosed also is the updated Network list. Give us more names to add.

We also need articles and ideas from you, perhaps some that can be submitted to The Gay Christian or In Unity.

Thanks for caring.

Grace & Peace,

Nancy Wilson
Patti Wagner

UFMCC NETWORK OF WHITE PEOPLE AGAINST RACISM - 3/12/82

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BAKER, Gerturde - 330 Tango, San Antonio, Texas 78216

BARNARD, Josie - 8218 S. 7th. St. #67, Phoenix, Arizona 85040

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BARTON, Bruce - 4332 - 55th. St., Sacramento, CA. 96820

BOOTHMAN, Sherre L. - c/o Liberation Resource Center, Wesley Theological
Center, 4500 Massachusettes Av., N.W., Washington DC 200

BROWN, Kerry - c/o Harlem MCC, P.O. Box 574, New York, New York 10030

BRUSO, Bob - 57 Chatham St., Worcester, Mass. 01609

BULL, Jennie Boyd - c/o MCC Washington, 945 "G" St. NW, Washington D.C. 20001

BUTLER, Charles - 3740 - 39th. St. NW, Washington, D.C. 20016

BUTLER, Sharon - 12085 Branford St. #40, Sun Valley, CA. 91352

CHASTEEN, John - c/o UFMCC, 5300 Santa Monica Bl., Los Angeles, CA. 90029

CYPHRED, Randy - c/o 99 Scott St., San Francisco, CA.

DARST, Bob - c/o Quad Cities MCC, P.O. Box 4095, Davenport, Ia. 52808

DAVID, Bern - 3405 N. Romeo Dr., Tucson, Arizona 85705

DEACON, F. Jay - c/o Good Shepherd Parrish MCC, 615 W. Wellington Ave.,
Chicago, Illinois 60657

EENIGENBURG, Susan - 41 - Seventh Ave., Brooklyn, New York 11217

GARCIA, Jeannette - P.O. Box 132, Desert Hot Springs, CA. 92240

GRALLY, Jean - 27146 W. Six Mile Rd., Redford, MI. 48240

HAMILTON, Shelley - 600 W. 122nd. St., New York, New York 10027

HARRISON, Rodger D. - 963 Noria St., Laguna Beach, CA. 92651

HART, Jean - 7402 Amigo Ave., Reseda, CA. 91335

HILDEBRAND, Beth - 314 Johnson St., Waterloo, Ia. 50702

HILL, Bruce - c/o Calvery MCC, Redwood City, CA. 94580

HOLT, Terry (Spider) - 2933 Moss Ave., Los Angeles, CA. 90065

JONES, Bob - c/o MCC East Bay, 4986 Fairfax Av., Oakland, CA. 94601

UFMCC NETWORK OF WHITE PEOPLE AGAINST RACISM - 3/12/82

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LOWTH, Joe - P.O. Box 642, Newbury Park, CA. 91320

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PADGETT, Jeffrey - Dept. of English, Ball State University, Muncie, Ind. 47306

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UNDERWOOD, Pat - 4483 Kewanee St., Los Angeles, CA. 90032

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WILLIAMS, Nancy - 830 E. Jefferson, Boise, Idaho 83702

WILSON, Gary - c/o MCC Seattle, P.O. Box 12216, Seattle, Washington 98112

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TO: LESBIAN NEWS

FROM: WHITE WOMEN AGAINST RACISMRACISM ISN'T JUST SKIN DEEP

The following are statements I have heard all my life, used myself, and heard white lesbians say:

"I just don't see skin color."

"I treat everyone the same (regardless of color)."

"Under the skin, we're all just human, after all."

On one level, these statements seem to sound good. But lets take a closer look.

These statements put forth an understanding of "race relations" and its "ideal". It is the liberal ideal, and the one I grew up with. Its basic assumption is that to be a nice, un-racist white person is to pretend not to notice what color someone is. Its major tenet is that all people should have the "same opportunity regardless of color".

However, its deeper assumptions and implications are deadly for people of color and for white people.

First of all, these statements are designed to earase and trivialize the existence and struggles of people of color. In "not seeing color anymore", we are reinforcing white as the norm, and expecting people of color to cheerfully accept being "included" in one big white happy family. It implies that the political struggles and life issues of people of color are to be made invisible and insignificant. It is a deeply racist assumption.

Secondly, it assumes that overcoming racism for whites is a simple superficial matter of pretending - faking it to make it. By sort of including people of color in our big white happy family, we have solved the problem. In fact, there is no problem since I am no longer racist, and people of color are no longer people of color, but JUST PEOPLE. (Read JUST WHITE PEOPLE).

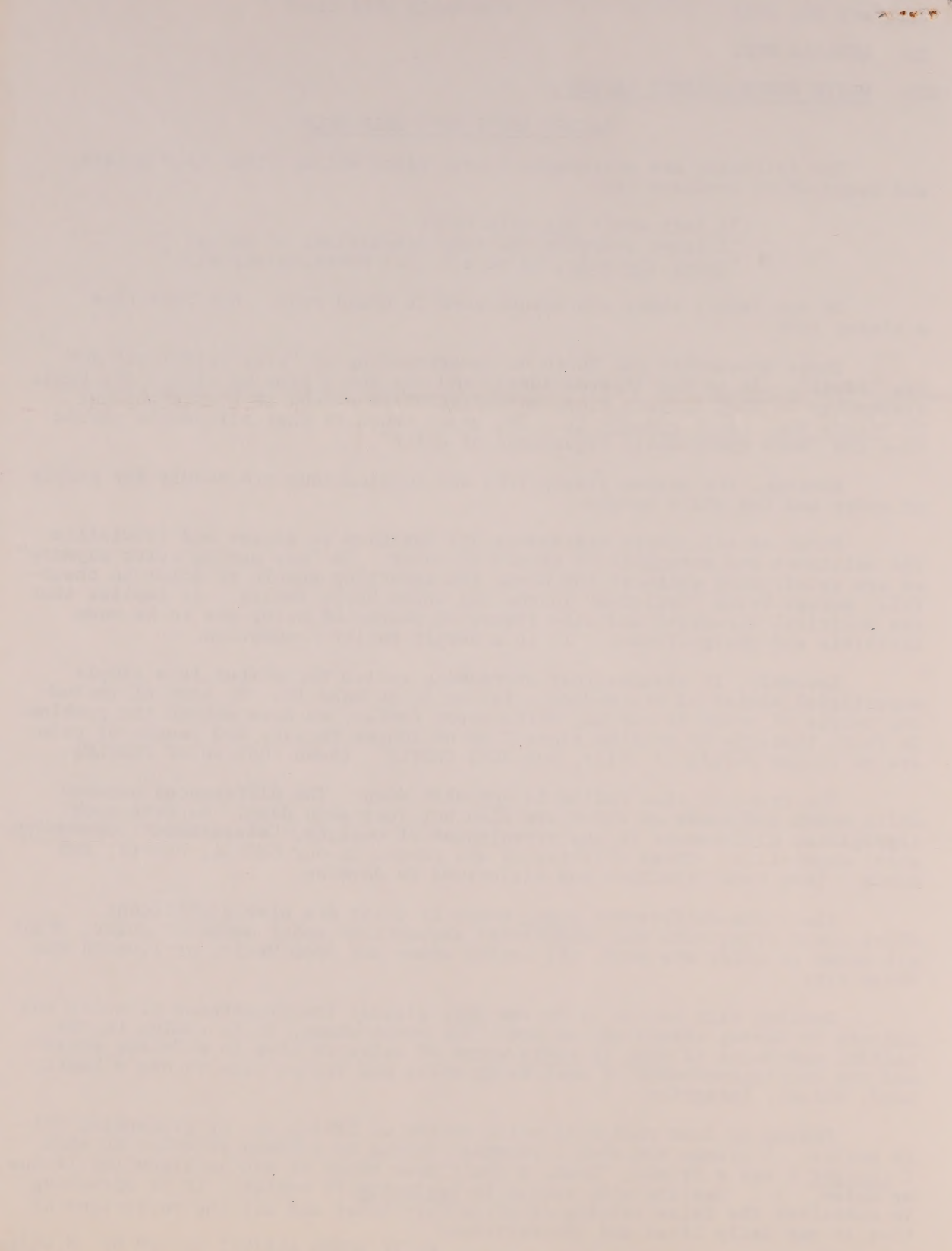
The truth is that racism is not skin deep. The differences between white women and women of color are also not just skin deep. We have such significant differences in our experiences of reality, "sisterhood", community, work, oppression. These differences are rooted in our bodies, hearts, and minds. They took lifetimes and milleniums to develop.

Also, the differences among women of color are also significant. White women often make one-dimensional assumptions about women of color: that all women of color are poor, all Latina women are from Mexico or live in the inner city.

Dealing with racism is to see more clearly the importance of color and culture in having shaped who we are. For white women, it is coming to the painful awareness of what it costs women of color to live in a "white world" and the dawning awareness of what being white and racist does to one's heart, mind, values, integrity.

Coming up from racism is not a matter of faking it, or pretending not to notice. I cringe now when I remember saying to a women of color to whom I thought I was a friend, "Gosh, I don't even think of you as black (or latina or Asian...)." Dealing with racism is beginning to notice. It is uprooting in ourselves the false valuing of white over color and all the variations of that in our daily lives and interactions.

WHITE WOMEN AGAINST RACISM By: N.Wilson





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December 14, 1981

Dear Friend:

Greetings of peace and love. We want to share our excitement about working with you building a network of white people against racism and working toward the development of Part II of the Race Relations Packet. For your information, the network, at the present time, consists of thirty-six people, including yourself. The names of the other members are included in this mailing as is Part I of the Race Relations Packet.

What can you do? You and I can accept the challenge. Matthew 25:31-46.

What kind of anti-racism work is going on in your city? Gay and Lesbian? Straight? Religious? Non-religious? Please find out and share with us.

Can you add to the bibliography? Most of the bibliography concerns women. Are there men willing to take the responsibility for finding articles, pamphlets, and books by and about men? Please let us know.

Do you have materials you'd like to submit for the packet? Will you speak for yourself in writing about your experiences dealing with racism? Can you give the names of other people you think might like to be involved in the network?

We need to support the Fellowship's Department of Race Relations' program and budget. The necessity for an austerity budget on a Fellowship level has seriously weakened our ability to communicate. The Department is receiving a less than minimal amount of the money budgeted at General Conference X and money is needed for postage, supplies, copy costs, etc. We can ask our individual churches to take collections and designate funds for this program. We can write encouraging letters to Reverend Rene McCoy. We can write to the Elders and to each other.

Follow through and response is important.

We need to have your enthusiasm, suggestions and ideas and any resources you know for securing funds. Let us continue to pray and to work together.

Since communication is vital we must stay in touch. Please write to us.

Have a great Holiday.

Patti Wagner
620 Umbria St.
Los Angeles, CA. 90042

Nancy Wilson
5300 Santa Monica Bl. #300
Los Angeles, CA. 90029

NETWORK OF WHITE PEOPLE AGAINST RACISM

December 24, 1944

Dear Friend:

I have been thinking of you very much lately. It seems so long since we last met, and I am sure you are very busy with your work. I hope you are well and happy. I am still in the same old place, but I am sure you are doing much better. I am sure you are very busy with your work. I hope you are well and happy. I am still in the same old place, but I am sure you are doing much better.

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Yours truly,
John Doe

I am sure you are very busy with your work. I hope you are well and happy. I am still in the same old place, but I am sure you are doing much better. I am sure you are very busy with your work. I hope you are well and happy. I am still in the same old place, but I am sure you are doing much better.

Have a great holiday.

Best regards,

John Doe

Enclosed for you is a small gift.

Yours truly,

John Doe

Enclosed for you is a small gift.

Yours truly,
John Doe

SOME MYTHS ABOUT RACISM OR THE WONDERBREAD WOMAN'S EXCUSE CLOSET.

1. Women of color have to make it safe for me to change.
2. White women are assertive, women of color are hostile.
3. Fighting for justice on a societal level will clear me on a personal level.
4. I can't do it without women of color.
5. Two positions on our board and one scholarship will get us by.
6. I should get credit for marching in Selma in the 60s.
7. I should get credit for marching now.
8. I'm damned if I do, I'm damned if I don't.
9. The process doesn't have to be so painful.
10. I can probably change my racism without feeling as strongly about it as I do about feminism.
11. Women of color sabotage their efforts by being so radical.
12. I'm not so racist, I am/was lovers with a woman of color.
13. It's better to think of ourselves as all the same under the skin.
14. What can you expect from me, I was brought up in a racist society.
15. If women of color would only be more moderate I could work on my racism more easily.
16. I have so many issues to work on.
17. I'm not a racist, some of my best friends are, though.
18. I don't have to be accountable for my racism, I will not be intimidated.
19. Women of color are themselves racist.
20. Women of color have choices about whether or not to deal with racism, whether or not they have to be so angry and whether or not they have to be so blatant.
21. It's not that I am afraid, it's not that I would cop out if push came to shove, it's just that I can't handle anger and intimidation.
22. I've been to racism workshops, I've worked on my racism for two years, what more do they want?
23. The reason I don't confront my friends on their racism is because they don't care.
24. The reason we don't have any women of color on the upcoming program is because we couldn't find any. I'm really sorry I'd like to own my responsibility in that.

1. The first of these was the fact that the country was so large and so diverse.
2. The second was the fact that the country was so rich in natural resources.
3. The third was the fact that the country was so fertile and so productive.
4. The fourth was the fact that the country was so well situated for trade.
5. The fifth was the fact that the country was so well governed.
6. The sixth was the fact that the country was so well educated.
7. The seventh was the fact that the country was so well armed.
8. The eighth was the fact that the country was so well organized.
9. The ninth was the fact that the country was so well disciplined.
10. The tenth was the fact that the country was so well equipped.
11. The eleventh was the fact that the country was so well supplied.
12. The twelfth was the fact that the country was so well protected.
13. The thirteenth was the fact that the country was so well defended.
14. The fourteenth was the fact that the country was so well fortified.
15. The fifteenth was the fact that the country was so well garrisoned.
16. The sixteenth was the fact that the country was so well manned.
17. The seventeenth was the fact that the country was so well supplied with food.
18. The eighteenth was the fact that the country was so well supplied with clothing.
19. The nineteenth was the fact that the country was so well supplied with shelter.
20. The twentieth was the fact that the country was so well supplied with medicine.
21. The twenty-first was the fact that the country was so well supplied with weapons.
22. The twenty-second was the fact that the country was so well supplied with horses.
23. The twenty-third was the fact that the country was so well supplied with ships.
24. The twenty-fourth was the fact that the country was so well supplied with money.
25. The twenty-fifth was the fact that the country was so well supplied with power.
26. The twenty-sixth was the fact that the country was so well supplied with knowledge.
27. The twenty-seventh was the fact that the country was so well supplied with wisdom.
28. The twenty-eighth was the fact that the country was so well supplied with courage.
29. The twenty-ninth was the fact that the country was so well supplied with honor.
30. The thirtieth was the fact that the country was so well supplied with glory.

SOME MYTHS ABOUT RACISM OR THE WONDERBREAD WOMAN'S EXCUSE CLOSET. (Cont'd.)

25. I will jeopardize my job or my position with groups I belong to by coming on strong about racism or anything.
26. I am not hypocritical and I am not spineless, I am practical and moderate and how else can I get along in this world?
27. There is no love in the energy the women of color put out on this issue.

Above is a sample list of myths and excuses that white women are using to avoid the realities of their racism and the realities of the process of change. What they avoid behind the guise of being offended by our "anger" is the fact that racism is ingrained and difficult to ferret out, that the process is very painful when it is most authentic, and that it takes a courage and commitment presently beyond the ability and interest of most white women.

If a white woman is going to succeed at dealing with her racism, she must learn to link into a sister of color and see some of the personal realities of that woman of color and what being a woman of color has brought down on that woman personally and collectively and what in her place a white woman would do. A white woman must also look inside herself and determine how many lies she is telling herself and women of color about her fears, fantasies and frustrations regarding racism and eventually she will stop using "anger" as the excuse for not dealing.

A white woman must care about this issue as she does about feminism and/or lesbianism because without that caring she cannot develop the conviction that will carry her beyond intellectualizing.

Intellectualizing and avoidance drives feminists mad when it is done by boys about sexism--so, how is it that so very different from inauthentic dealing about racism? Some women privately own their racism with a defiance that declares: "What are you gonna do about it, at least I'm honest about it." Whose job is it to reach those women? Whose job is it to reach the sisters who work very hard for issues like the ERA and lesbian rights but who think that a new women's order can come into existence without women of color? And whose job is it to approach or reproach feminist, lesbian, and lesbian/gay organizations who are reluctant to deal with racism or who give lip service to the importance of the issue and then continue to ignore racism in their workspaces, conferences, directorial boards and personal consciousness? Women of color seldom have a day off from the wars because the racism around us seldom takes a day off and I for one expect some help.

excerpted from A Handbook for Racism Workshops
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SOME STATEMENTS & THE DESCRIPTIONS OF THE RACIST ASSUMPTIONS IN THE STATEMENTS.

WHAT DO THEY WANT?

I DON'T UNDERSTAND WHAT YOU PEOPLE ARE SAYING.

Feigns ignorance of legitimate minority demands for the basic ideals of all people--justice, equity, pluralism, human-heartedness, etc.

ON THE WHOLE, THE EDUCATED, THE UPPER CLASSES, THE EMOTIONALLY MATURE, AND THE DEEPLY RELIGIOUS ARE MUCH LESS RACIST.

Assumes that racism is an individual matter rather than one of all Whites who partake of the benefits of a White racist society.

OTHER ETHNIC GROUPS HAD TO STRUGGLE. WHY IS THIS SO DIFFERENT?

Shows a deep ignorance of the special deprivations suffered by Black people because of Whites.

ANGRY MINORITIES MAKE ME FEEL SO HELPLESS.

A "copout" from White responsibility for dealing with White racism. The statement blames minorities for making Whites feel helpless--a special example of "blaming the victim."

IF YOU COULD JUST GET PEOPLE FEELING GOOD ABOUT THEMSELVES, THERE WOULD BE MUCH LESS RACISM.

Denies the fact of institutional racism and every White person's responsibility to combat it.

BLACK POWER MEANS VIOLENCE.

False; Black Power is necessary for pluralism, equity, etc. It means the ability to have pride in oneself and one's culture, as well as self-determination.

I'M NOT A RACIST, BUT WHEN IT COMES RIGHT DOWN TO IT, I WOULDN'T MARRY A BLACK PERSON.

A contradiction--self-evident.

I SHOULD NOT BE HELD RESPONSIBLE FOR THE ACTIONS OF MY ANCESTORS.

Avoids Whites' current responsibility to deal with current racism. We are all guilty by failing to take action and/or by partaking of the benefits of a White racist society.

THESE DAYS WHENEVER A MINORITY PERSON SNEEZES, THIRTY-SIX WHITE PEOPLE RUSH UP TO WIPE HER/HIS NOSE.

Denies or minimizes how little things have changed for minorities in basic ways

HOW CAN I BE PRO-BLACK WITHOUT BEING ANTI-WHITE?

Assumes that there can be no true pluralism.



UFMCC

DEPARTMENT OF RACE RELATIONS

April 19, 1982

TO ALL UFMCC CONGREGATIONS:

Dear Friends,

Greetings in the Name of Jesus Christ who liberates us all !

As you know, General Conference X voted that UFMCC would sponsor an INTERNATIONAL THIRD WORLD LESBIAN AND GAY CHRISTIAN CONFERENCE in 1982. This conference is being organized through the joint efforts of the Department of Race Relations and the Hispanic Americas District. It will be held in Washington, DC, on October 22 - 24, 1982.

Enclosed is the first brochure announcing this conference. It is important that you circulate this information and help us "get the word out". The success of this conference depends upon how actively each UFMCC congregation supports it. Because of budget limitations we are not able to provide copies of this brochure in bulk. The final brochure with registration forms and detailed conference information will be sent to you in a few weeks and we will provide as many of these as you need. We are therefore asking individual congregations to duplicate and distribute this first brochure at your own expense. This will greatly cut down our costs.

The success of this conference depends upon how well local church groups help inform people in their areas. I realize that congregations around the Fellowship struggle with ways of reaching Third World communities. I will therefore offer a few suggestions for ways of getting this conference information to Third World people in your area:

BARS AND PLACES FREQUENTED BY THIRD WORLD PERSONS: Place copies of this brochure in places where Third World people gather for social outlets.

CONTACT THIRD WORLD SELF-HELP ORGANIZATIONS: You could simply send a copy of this brochure to groups through the mail. Include a copy of your congregation's publications and take advantage of a chance to introduce them not only to the conference, but also to their local MCC congregation.

LOCAL THIRD WORLD PUBLICATIONS: Although we are sending out press releases, it is impossible for us to reach or even know about all Third World publications (both gay and non-gay). You could send out a press release or even just send a brochure to publications in your area. At the very least, you could send us the name of such publications and we can do the rest.

INFORMAL RAP GROUPS OR MINI-CONFERENCES: The members of the Task Force on Third World Outreach are organizing "mini-conferences" around the Fellowship to discuss issues of the conference on local levels. Someone in your congregation could organize such a conference. (Guidelines are available from Ms. Hasani Gough chairperson of the Task Force. She can be reached through the Fellowship offices.) Also, your congregation may wish to offer a series of informal rap groups for Third World persons, focusing upon various issues of the conference.

SPONSER TWO THIRD WORLD PERSONS TO ATTEND THE CONFERENCE: The present economy of the world is such that many people who would like to attend will not be able to afford the cost of transportation and housing. This economic crisis especially effects Third World people. If your congregation sent just two people the Fellowship and Third World communities would be just a little closer to bridging the gaps that divide us.

SEND FUNDS TO HELP WITH THE CONFERENCE: Although monies were allocated to sponser this conference, they are not available. We need your active support if it is to happen. Contributions can be sent to the Fellowship offices, designated "Third World Conference".

It is crucial that EVERY congregation help make this conference a success. It can be a means of ministering to a forgotten segment of our communities. Or, it can be a loud proclamation that UFMCC is not concerned with Third World issues. The choice is up to you. Never before has such a conference been held. Never before has a group of people openly expressed concern for the spiritual life of Third World Lesbians and Gays. If we fail to support this first effort, UFMCC may never again have this chance. Won't you help?

Thank you for your time and your help. If we can be of assistance to you on this matter please, do not hesitate to contact either Rev. Jose Mojica, Ms. ~~Hester~~ Gough, or me. I look forward to hearing from you and am excited about our coming conference.

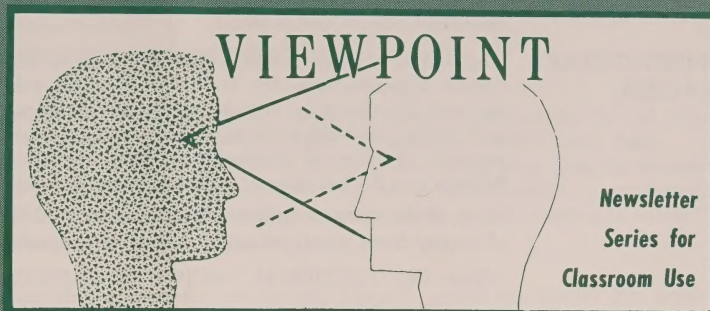
May God continue to bless and strengthen you.

Peace and unity,

Renee

Rev. Renee McCoy
Director - UFMCC Department of Race Relations

A CONTEMPORARY GLOSSARY



Definitions of Racism

PREJUDICE

"Unfavorable opinion or feeling formed beforehand without knowledge, thought or reason."

—from RANDOM HOUSE DICTIONARY. 1967

RACISM

"Any attitude, action or institutional structure which subordinates a person or group because of their color . . . Racism is not just a matter of attitudes: actions and institutional structures can also be a form of racism."

—from RACISM IN AMERICA AND HOW TO COMBAT IT, U.S. Commission on Civil Rights. 1970

AND

"Racism is different from racial prejudice, hatred, or discrimination. Racism involves having the power to carry out systematic discriminatory practices through the major institutions of our society."

—from WHAT CURRICULUM LEADERS CAN DO ABOUT RACISM, by Dr. Delmo Della-Dora, New Detroit, Inc. 1970

WHITE RACISM

"Power + Prejudice = Racism."

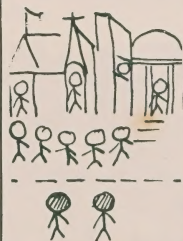
—from DEVELOPING NEW PERSPECTIVES ON RACE, by Pat A. Bidol

"In the United States at present, only whites can be racists, since whites dominate and control the institutions that create and enforce American cultural norms and values . . . blacks and other Third World peoples do not have access to the power to enforce any prejudices they may have, so they cannot, by definition, be racists."

—from EDUCATION & RACISM, National Education Association. 1973

"Racism and white racism mean the same thing, if we are referring to practices of major institutions and dominant societal patterns in the United States today . . . White people are in the majority in the country . . . Thus, government, business, industry, unions, churches, educational and other institutions are almost always dominated by white people. When you combine power with racial discrimination, the result is racism."

—from WHAT CURRICULUM LEADERS CAN DO ABOUT RACISM



INSTITUTIONS

"Are fairly stable social arrangements and practices through which collective actions are taken." (Examples of institutions are government, business, unions, schools, churches, courts and police.)

INSTITUTIONAL RACISM

"Institutions have great power to reward and penalize. They reward by providing career opportunities for some people and foreclosing them for others. They reward as well by the way social goods are distributed—by deciding who receives training and skills, medical care, formal education, political influence, moral support and self-respect, productive employment, fair treatment by the law, decent housing, self-confidence and the promise of a secure future for self and children."

"One of the clearest indicators of institutional racism is the exclusion of black members of society from positions of control and leadership."

—from INSTITUTIONAL RACISM IN AMERICA, Knowles & Prewitt, Prentice-Hall. 1969

"Some of the most conspicuous examples of (institutional racism) are in housing patterns; segregated schools; discriminatory employment and promotion policies; segregated churches; white control of newspapers, radio and TV; routes selected for construction of expressways or freeways; and textbooks which ignore or distort the role of black people."

—from WHAT CURRICULUM LEADERS CAN DO ABOUT RACISM

INDIVIDUAL VS. INSTITUTIONAL RACISM

"Racism is both overt and covert. It takes two closely-related forms: individual whites acting against individual blacks, and acts by the total white community against the black community. We call these individual racism and institutional racism. The first consists of overt acts by individuals, which cause death, injury or the violent destruction of property. This type can be recorded by television cameras; it can frequently be observed in the process of commission. The second type is less overt, far more subtle, less identifiable in terms of specific individuals committing the acts. But it is no less destructive of human life. The second type originates in the operation of established and respected forces in the society, and thus receives far less public condemnation than the first.

"When white terrorists bomb a black church and kill five black children, that is an act of individual racism, widely deplored by most segments of society. But when in that same city—Birmingham, Alabama—five hundred black babies die each year because of the lack of proper food, clothing, shelter and proper medical facilities, and thousands more are destroyed or maimed physically, emotionally, and intellectually because of conditions of poverty and discrimination in the black community, that is a function of institutional racism."

—from BLACK POWER, by S. Carmichael & C. Hamilton, Vintage. 1967

ETHNOCENTRISM "A tendency to view alien cultures with disfavor and a resulting sense of inherent superiority."

—from WEBSTER'S 3rd INTERNATIONAL DICTIONARY

CULTURAL RACISM

"When whites use power to perpetuate their cultural heritage and impose it upon others, while at the same time destroying the culture of ethnic minorities."

—from TEACHING ETHNIC STUDIES, National Council for Social Studies. 1973

Power + Ethnocentrism = Cultural Racism

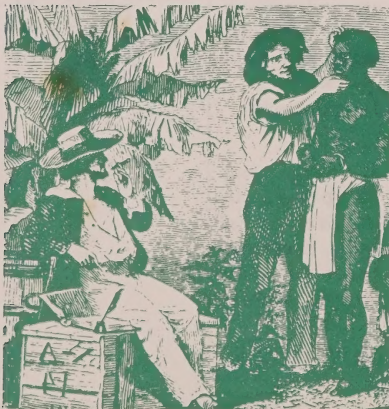
HISTORY OF RACISM

"Representatives and direct taxes shall be apportioned among the several states . . . according to their respective numbers which shall be determined by adding the whole number of free persons . . . three-fifths of all other persons (slaves) . . . and excluding Indians not taxed."

— U. S. Constitution, approved 1778

This is the "3/5 clause" (Article 1-Section 2) which defined the Black slave as property and equal to three-fifths of a man. Despite the assertion of the Declaration of Independence that "all men are created equal," the Constitution denied the slave his human rights. His Indian brother was written out of the Constitution, too. This clause legalized institutional racism for almost 100 years, until the 13th, 14th, and 15th amendments to the Constitution defined the Black man as an equal.

(Sources: Eyewitness: The Negro in American History, by William Loren Katz. Pittman Publishing, 1968;



PATERNALISTIC RACISM

Whites, alone, set standards to which all peoples are expected to conform. These standards and decisions are made with the best of intentions, but they perpetuate the assumption of white superiority.

— excerpted from DEVELOPING NEW PERSPECTIVES ON RACE

A RACIST SOCIETY

"Is one in which social policies, procedures, decisions, habits and acts do in fact subjugate a race of people and permit another race to maintain control over them . . . No society will distribute social benefits in a perfectly equitable way. But no society need use race as a criterion to determine who will be rewarded and who punished. Any nation which permits race to affect those who benefit from social policies is racist."

— from INSTITUTIONAL RACISM IN AMERICA

WHO IS A RACIST?

"All white individuals in our society are racists. Even if whites are totally free from all conscious racial prejudices, they remain racists, for they receive benefits distributed by a white racist society through its institutions. Our institutional and cultural processes are so arranged as to *automatically* benefit whites, just because they are white.

"It is essential for whites to recognize that they receive most of these racist benefits automatically, unconsciously, and unintentionally."

— from EDUCATION & RACISM, National Education Association. 1973

EXAMPLES OF RACISM

1. Teacher to Indian and/or Chicano child: "For your own good, you will be punished if I ever hear you using any language but English in class."

2. A store clerk suspects that Black children in his store want to steal candy, but that white children want to buy candy. He treats the Black children as probable delinquents and the white children as probable customers.

3. A suburban community passes a zoning law prohibiting low-cost multiple dwelling housing. Its official reason is to prevent overcrowding, but the effect is to prevent minorities from moving to areas where industry is expanding and jobs are available.

4. A Black and a white family both move and enroll their children in a desegregated school. Previous school records have not yet arrived. The guidance counselor puts the white child into an upper "track" class and the Black child in one of the low "track" classes.

5. A Louisiana state representative recently opposed proposals to eliminate racial labels on blood plasma in his state's hospitals. He ignored the fact that Dr. Charles Drew, a Black surgeon, perfected the modern blood bank system.

6. Textbooks which teach: that Columbus "discovered" America . . . The pioneers "settled" the West . . . and have a chapter on "The Black Problem," "The Indian Problem," but never on "The White Problem."

ASSIGNMENT

Cite instances of individual and institutional racism—both overt and hidden—that you have experienced or observed in your community, school and home.

"UNFAMILIAR QUOTATIONS"

"Concerning the killing of . . . Indians, where blood is once begun to be shed, it is seldom stanch'd off a long time after."

— John Robinson, spiritual leader of the Pilgrims, 1623

This was the Pilgrim leader's warning when he learned that Miles Standish and a half-dozen men from the Plymouth Colony lured some of the local Indians into their stockade and murdered two chiefs, hung another and shot or hacked to death three more. No white man had been attacked by any Indian. The alleged reason for the massacre was a plot suspected against the Plymouth settlement. It is a plot whose existence is claimed only by the testimony of those who committed the murders. They called it a preventive action, and historians have defined it that way rather than as an early act of individual and savage racism.

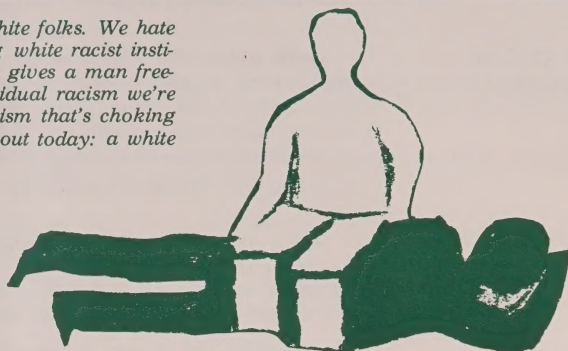
Thomas Boylston Adams, president of the Massachusetts Historical Society. NY Times, 11/25/71.)



SOME THOUGHT-PROVOKING, MOCK-HUMOROUS DEFINITIONS*

"Basically Black folks in America do not hate white folks. We hate this stinking white racist system with these stinking white racist institutions, not you. The United States Constitution that gives a man freedom of expression gives you a right to hate me. Individual racism we're not worried about. It's this damn institutionalized racism that's choking us to death. Here's what Black folks is talking about today: a white racist system that keeps me locked in a Black ghetto all my life so I've got to develop a different culture to survive with the rats and the roaches. And when I break out and come to your institutions, you ask me the wrong tests. You don't ask me about the ghetto. You ask me about the Eiffel Tower."

—Dick Gregory, *THE LIGHT SIDE: THE DARK SIDE*, Poppy Industries album. 1969



BLACK IS. being told you must "earn" the rights that the U. S. Constitution guarantees to all Americans.

BLACK IS. going to court to be judged by a jury of your peers and finding that all your peers look bleached.

INDIAN IS watching John Wayne defeat 50 "savage redskins" with a single-shot pistol on the late, late show.

INDIAN IS learning in school that your country was "discovered" by Christopher Columbus.

CHICANO IS. learning in school that the pioneers "settled" the West 200 years after your ancestors were living there.

PUERTO RICAN IS wondering why white tourists get brown on your island's beaches while you get pale in a mainland ghetto.

A RACIST, SOUTHERN STYLE, is someone who allows Blacks to live close as long as they don't get "uppity."

A RACIST, NORTHERN STYLE, is someone who allows Blacks to get "uppity" as long as they don't live close.

ASSIGNMENT

1—Find the accusations implicit in each of the above "definitions." What kinds of racism are being ridiculed?

2—Make up your own definitions of racism beginning with:
BLACK IS. **WHITE IS.**

* Definitions collected from minority sources. For additional definitions see:

BLACK IS, by Turner Brown, Jr., 1969; *WHITE IS*, Preston Wilcox, Editor, 1970. Grove Press.

additional copies available at a nominal charge from

**Racism/Sexism
Resource Center
for Educators**
1841 Broadway (60 Street)
New York, New York 10023
(212) 757-5339

BIBLIOGRAPHY

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- *DISCRIMINATION AMERICAN STYLE*, Joe R. and Clairece Booher Feagin. Prentice-Hall paperback: \$ 3.95, 1978.
- *FILMSTRIP: UNDERSTANDING INSTITUTIONAL RACISM*, Council on Interracial Books, 1841 Bway, NYC 10023. \$32.50, 1977.
- *FACT SHEETS ON INSTITUTIONAL RACISM*, Racism/Sexism Resource Center. \$1.00, 1975.



5300 Santa Monica Boulevard, Suite 304, Los Angeles, California 90029 (213) 464-5100

TO: All Pastors, Worship Coordinators & Congregations of U.F.M.C.C.
FROM: The Board of Elders
RE: Fellowship Sunday, "We Can Do It"

Happy 14th birthday U.F.M.C.C.!

This year, Fellowship Sunday is being celebrated on October 3, 1982. It marks the 14th year of the founding of Metropolitan Community Church-Los Angeles, the first Metropolitan Community Church.

We are enclosing some exciting materials for you, a letter from Rev. Perry, pledge cards and envelopes (enough for the whole congregation), worship resources, a poster and samples of other Fellowship materials.

In a sense, October 3rd is our special Thanksgiving Sunday. It is a time to remember all the struggles that have brought us, as a people, to this time and place. It is a time to rejoice in who we are today as the people of the Universal Fellowship of Metropolitan Community Churches, a part of the Body of Christ. It is time to look forward with confidence and trust in the God who has brought us this far by faith.

Celebrate Metropolitan Community Church's birthday this year by:

- Having a special worship service (see enclosed ideas).
- Invite your District Coordinator, an Elder or Chair of a Commission or Committee to visit your Church for a day or weekend of renewal, workshops or sharing.
- Plan a time of sharing about the global vision of U.F.M.C.C.'s ministry.
- Plan a special day of outreach to share with the wider community about the origin, growth and ministry of U.F.M.C.C.
- Plan a fund raiser for a special Fellowship Ministry (World Church Extension; Race Relations; Special Ministries; Faith, Fellowship & Order; the TV Show; Christian Social Action).

And whatever you do, take some pictures and send them to In Unity.

The special offering you take in your Church this year for Fellowship Sunday will go towards retiring all Fellowship debts. Our hope is to enter 1983 debt-free so that we can really begin to meet the challenges of this decade. We can do it, together.

Happy Fellowship Sunday!

Rev. Troy D. Perry, Moderator
Mr. Michael Mank, Treasurer
Rev. Jeri Ann Harvey, Member
Rev. Charlie Arehart, Member

Rev. Nancy Wilson, Clerk
Rev. Jean White, Secretary, W.C.E.
Rev. Freda Smith, Vice-Moderator

The Reverend Troy D. Perry, Founder

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CUT ALONG DOTTED LINE

1982 FELLOWSHIP SUNDAY

October 3, 1982 is FELLOWSHIP SUNDAY, the 14th Anniversary of MCC. Each year the Sunday nearest October 6 is Fellowship Sunday to commemorate the founding of MCC, October 6, 1968.

Theme for 1982 Fellowship Sunday:

WE CAN DO IT!

- We Can Reach Out
 - We Can Retire the Debt
 - We Can Care More Deeply
-

Worship Resources for 1982 Fellowship Sunday

These worship resources are compiled by Dr. Jeffrey Pulling, Coordinator of Samaritan Extended Studies and Consultant on Ministry Resources.

CALL TO WORSHIP (based upon Ephesians 3:20-21, New International Version)

Leader: Let us praise the One who is able to do immeasurably more than all we ask or imagine, according to God's power that is at work within us.

People: To God be glory in the church and in Christ Jesus throughout all generations, for ever and ever. Amen.

OLD TESTAMENT READING - Psalm 127:1-2, (Revised Standard Version, inclusive editing)

"Unless YAHWEH builds the house, those who build it labor in vain.

Unless YAHWEH watches over the city, the night guard stays awake in vain.

It is vain that you rise up early and go late to rest, eating the bread of anxious toil;

For God gives to God's beloved - sleep."

NEW TESTAMENT READING - Luke 5:1-11, (Revised Standard Version, inclusive editing)

This is a dramatic reading in three parts: Narrator, Jesus, Simon.

Narrator: "While the people pressed upon Jesus to hear the word of God, he was standing by the lake of Gennesaret. And Jesus saw two boats by the lake; but the fishers had gone out of them and were washing their nets. Getting into one of the boats, which was Simon's, Jesus asked him to put out a little from the land. And he sat down and taught the people from the boat. And when Jesus had ceased speaking, he said to Simon,

Jesus: 'Put out into the deep and let down your nets for a catch.'

Narrator: And Simon answered,

Simon: 'Master, we toiled all night and took nothing! But at your word I will let down the nets.'

Narrator: And when they had done this, they enclosed a great shoal of fish. As the nets were breaking, they beckoned to their partners in the other boat to come and help them. And they came and filled both the boats, so that they began to sink. But when Simon Peter saw it, he fell down at Jesus' knees, saying,

Simon: 'Depart from me, for I am a sinful person, O Lord.'

Narrator: For Simon Peter was astonished, and all that were with him, at the catch of fish which they had taken; and so also were James and John, sons of Zebedee, who were partners with Simon. And Jesus said to Simon,

Jesus: 'Do not be afraid. Henceforth you will be catching people.'

Narrator: And when they had brought their boats to land, they left everything and followed Jesus."

SUGGESTED HYMNS (from UFMCC Trial Hymnal)

- No. 4, "Are Ye Able"
- No. 5, "Blessed Assurance"
- No. 8, "Breathe On Me, Breath of God"
- No. 10, "Dear God, the Source of Humankind"
- No. 14, "From All That Dwell Below the Skies"
- No. 15, "God Is My Strong Salvation"
- No. 16, "God Leadeth Me, O Blessed Thought"
- No. 22, "I'm Not Afraid Anymore"
- No. 37, "Open My Eyes That I May See"
- No. 46, "Sing Praise To God the All-Loving"
- No. 47, "Sing Praise To God Who Gives Us Life"
- No. 48, "Spirit of God, Descend Upon My Heart"
- No. 49, "Take My Life, and Let It Be Consecrated"

Other Hymns:

"The Church Alive"
"The Church Within Us"
"I Have Decided To Follow Jesus"
"I Know Whom I Have Believed"
"Revive Us Again"

GOSPEL READING REFLECTION / SERMON IDEAS

In Luke 5 we find a story about Jesus teaching by a lakeside. It got so crowded on the shore that Jesus stepped into one of the fishing boats tied up there so he could continue his teaching. When he finished he said to Simon Peter, who was apparently the owner or operator of the boat - "Put out into the deep and let down your nets for a catch." Peter makes some comment about slaving all night and catching nothing, but if Jesus really wants them to, they'll go out and try again. Then Peter and his other fishing companions got a huge netful of fish.

If Jesus came to your congregation today and said, "Put out into the deep and let down your nets for a catch", what would he mean? Notice Simon Peter's response - "Master, we worked all night and caught nothing." It is easy for us to get into that frame of mind. Your church is undoubtedly struggling in some areas - finances, numbers of active people, programming, apathy, relations with the general community, etc. Several people in your congregation work very hard to make something of their church - providing a building, teaching classes, serving on committees and boards, staffing the office, counseling, doing fundraisers, trying to meet human needs in social service and social action, telling others in the community about the church, and so on. They have worked and worked.

And Jesus comes to you and says, "Put out into the deep again, and let down your nets for a catch." And like Simon Peter, you are probably thinking, "Christ, we *have* worked; we've worked all night, and it seems like we haven't caught anything. But okay, if you say so, we'll go out and try again."

And these fishers went out again and got a huge haul. Then notice what happens. Simon Peter comes to Jesus and does this whole unworthy routine - "I am a sinful person." Peter falls on his knees before Jesus and declares his sin and unworthiness - "I am not worthy to be in your presence", "I am not worthy for you to do this for me."

If discouragement, frustration, and fatigue don't get people down, then a sense of unworthiness can - a sense that they are not worth the effort, a sense that their church is not worth the effort, a sense that God could not possibly want to bother with them. Of what use could they be to God - especially if they are poor, unemployed, "unskilled", a new Christian, or you-name-it. There must be some mistake; God could not want them.

And Jesus' response to this - "Do not be afraid. From now on, you will be catching people." Or in modern slang - "Cut it out. I've got something for you to do. Get up and get working. I want you to be catching people. You've done enough catching diseases and catching the 'blues'. How about catching some people? How about doing my ministry?"

What is Christ calling the people in your congregation to do? On this 14th Anniversary of the founding of MCC, what is Christ calling our Fellowship to do?



5300 Santa Monica Boulevard, Suite 304, Los Angeles, California 90029 (213) 464-5100

April 7, 1982

Dear Sisters & Brothers:

Although it hardly qualifies as a miracle, I'm sure that the sight of financial reports with this letter will seem like a miracle! After much effort and a frank discussion with our accountants, the first quarterly report was completed in February. Enclosed are reports for the April-June, 1981; July-September, 1981; and October-December, 1981 quarters. The data for the last quarterly report (January-March, 1982) for this fiscal year is now being prepared for our accountants. This final report should be available before the end of April.

All churches are receiving only the first six pages of each quarterly report. (Each report is about 32 pages long!) This decision is based on the fact that the first six pages contain a summary of the entire report and on economic considerations of reproduction and postage. For those who do not find this satisfactory, complete reports will be provided free upon request to the Fellowship's Church Services Department. It should be mentioned that all members of the Fellowship Finance Committee receive complete copies of each quarterly report. Each District in our Fellowship should have one lay and one clergy representative on this committee.

In my last letter I mentioned the pressing need to take out a loan which could run as high as \$30,000 "to cover past debts." Thanks to the generous offer and support of King of Peace Metropolitan Community Church in St. Petersburg, Florida, it was decided to borrow \$25,000 from them in January. These funds were used to settle our General Conference debts. This loan is due by General Conference '83!

In March, a \$10,000 loan from Metropolitan Community Church-Long Beach was paid back. This loan had been necessary to cover salaries and rent just after General Conference. The money to repay this debt came mainly from the Founder's Day offerings which had been purposely set aside to cover this obligation.

We are experiencing financial problems in two areas which stem from our Cuban resettlement efforts. Due to possible litigation, it is not advisable to mention details in this letter; however, you need to be aware that these problems do exist. Your prayers are requested.

In general, our financial situation is still critical. We have had to inform John Wahl who has been the attorney on the prison lawsuit in Michigan that the Fellowship can no longer assume financial responsibility for that case. Fortunately, Metropolitan Community Church in the Valley has donated some funds specifically for that purpose.

There were plans for Elders Perry, Wilson, and Mank to attend the Eastern Clergy Conference. Because of finances, only Perry and Wilson will attend.

The Reverend Troy D. Perry, Founder

Occasionally wonderful surprises happen! This month Metropolitan Community Church for the Pomona Valley sent in an additional \$500 for the Fellowship to use as needed, and our needs are great. One need is for \$1600 to update our phone system which is old and not working properly. With a new system, a wats line can be installed to save money; however, we don't have the money to spend to save money!

I am closing this letter by sharing the following "Call to Offering." Use it in your church if you find it meaningful.

The Wrong Church

A pastor was approached by a man who expressed the desire to become a member of the Church. "I'm a very busy person" he said. "I don't want to become a committee member, or teach in Sunday School, or sing in the choir or usher. I need to be spared activities that would take too much of my time. I don't believe in pledging or making any financial commitment, but will give when I cometo Church. That of course will be when I'm not away or busy on Sundays."

The Pastor thought for a moment and replied, "I believe you're in the wrong church. The one you're looking for is three blocks down the street." Following the Pastors directions, the man soon came upon an abandoned, boarded-up church building.

My reason for including this is to encourage an occasional sharing of material on financial matters. Do you have a meaningful "Call to Offering" you are willing to pass along? Have you used a Stewardship Program that has been effective? If you are willing to contribute, I am willing to help spread the material/information.

In Christ's service,

Michael Mank

Elder Michael Mank
Treasurer

MM/fkz

SOME STATEMENTS...(CONT'D.)

(WHITE) PEOPLE SHOULD NOT HAVE TO INTEGRATE IF THEY DON'T WANT TO.

LOVE CANNOT BE LEGISLATED.

Deny legitimate human rights by treating the problem as one of individuals' feelings.

WHAT ARE WE GOING TO DO TO ALLEVIATE THE BLACK PROBLEM?

It's a WHITE problem.

EVERY PERSON SHOULD BE JUDGED SOLELY ON HER OR HIS ACCOMPLISHMENTS, REGARDLESS OF RACE.

This is a statement for equality rather than for equity and can perpetuate racism by systematically ignoring the larger amount of investment required by Blacks to attain the same accomplishments because of White racism.

WE (WHITES) SHOULD GET A LITTLE MORE APPRECIATION FOR WHAT WE ARE DOING TO HELP

Should a child beater be appreciated when she/he beats less hard? JUSTICE is appreciated.

(SAID TO A BLACK PERSON) I'VE GOTTEN TO KNOW YOU SO WELL THAT I JUST DON'T SEE YOU AS BLACK ANYMORE.

Denies Blackness.

SOME OF MY BEST FRIENDS ARE BLACK.

Insidious patronizing attitude; suggests a superior position of the White person

THEY DON'T WANT US TO DEAL WITH THEIR PROBLEMS.

Injustice, etc., are not "their" problems but Whites' problems.

ON THE BASIS OF STATISTICS IT'S TRUE THAT THERE IS A HIGHER CRIME RATE IN THE GHETTO.

Blaming the victim does not adequately account for what White institutions have done to produce those results.

UFMCC NETWORK OF WHITE PEOPLE AGAINST RACISM

MAILING LIST 12/3/81

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Wilson, Nancy L., 5300 Santa Monica Blvd., Los Angeles, CA., 90029

Ziegler, Karen, 716 Sackett St., Brooklyn, N.Y., 11217

100

The first part of the paper is devoted to a discussion of the general principles of the theory of the structure of the atom. It is shown that the structure of the atom is determined by the laws of quantum mechanics, and that the laws of quantum mechanics are determined by the laws of the theory of the structure of the atom. This is a circular argument, but it is the only way to proceed.

The second part of the paper is devoted to a discussion of the general principles of the theory of the structure of the atom. It is shown that the structure of the atom is determined by the laws of quantum mechanics, and that the laws of quantum mechanics are determined by the laws of the theory of the structure of the atom. This is a circular argument, but it is the only way to proceed.

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5300 Santa Monica Boulevard, Suite 304, Los Angeles, California 90029 (213) 464-5100

June 15, 1982

TO: The U.F.M.C.C. Network of White People Against Racism

Dear Friends:

The Network lives!

We are enclosing for your information an updated mailing list for Network members.

We had a wonderful letter from Bolette Bartholdy, who is using the Network packet and information in Copenhagen, Denmark. She reports that she has had to adapt the material greatly. She says there is much racism in Denmark--often towards African, Asian and dark-skinned southern and Eastern European people who come there for asylum and for jobs. And, there is as much resistance there as here in dealing with racism. She says the lesbian community there is adapting our materials for discussion.

A Network meeting was held at the Eastern Clergy Conference in Edgewater, Maryland in April. Out of 65 conference registrants, almost 50 people attended! That was very exciting. We discussed how to teach other whites about racism and overcoming it; we discussed specific problems at specific Churches. We talked about institutional racism as it gets reflected in budgets, etc. All of us were made aware of the financial needs of the U.F.M.C.C. Department of Race Relations. Money is needed to support the 3rd World Lesbian and Gay Conference, October 22-24, 1982 in Washington, D.C. Also please inform 3rd World people in your area about this important Conference and urge your Church or district to assist with travel expenses. The Great Lakes District voted to give \$100 to that Conference. The Mid-Atlantic District has also made pledges, as have individuals. The Board of Elders will be meeting in Dallas June 28-July 2 and will be considering budget.

The Southwest District Conference held two anti-racist workshops which were also well attended. Local Churches are asking for the workshops as well.

We are enclosing workshop outlines and formats, and some articles of interest. If you haven't gotten your copy of Insight Magazine entitled, Black, Christian and Gay, edited by Dr. James Tinney and including several M.C.C. authors, order it soon! It costs \$2.00 and you can write to: POB 5110, Grand Central Station, New York, NY 10163.

Please let us hear from you--tell us what is happening in your Church or community--the good news and the bad!

God bless.

Grace & Peace,

Nancy Wilson

Patti Wagner

The Reverend Troy D. Perry, Founder

UFMCC NETWORK OF WHITE PEOPLE AGAINST RACISM - 7/01/82

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Barnard, Jose - 8218 S. 7th. St. #67, Phoenix, Arizona 85040
Bartholody, Bolette - Noree Fairmagsgade 66B 5th 1364, Copenhage, Denmark
Barton, Bruce - 576 Pomona, San Lorenzo, CA. 94580
Boothman, Sherre L. - c/o Liberation Resource Center, Wesley Theological Center,
4500 Massachusettes Av. N.W., Washington, D.C. 20016
Brown, Kerry - 527 Riverside Dr., #5, New York, New York 10027
Bruso, Bob - 57 Chatham St., Worcester, Mass. 01609
Bull, Jennie Boyd - c/o MCC Washington, 945 "G" St. N.W., Washington, D.C. 20001
Butler, Charles - 3740 - 39th. St. N.W., Washington, D.C. 20016
Butler, Sharon - 12085 Branford St. #40, Sun Valley, CA. 91352
Chasteen, John - c/o UFMCC, 5300 Santa Monica Bl., Los Angeles, CA. 90029
Cyphred, Randy - c/o 99 Scott St., San Francisco, Ca.
Darst, Bob - c/o Quad Cities MCC, PO Box 4095, Davenport, Ia. 52808
David, Bern - 3405 N. Romeo Dr., Tucson, Arizona 85705
Deacon, F. Jay - c/o Good Shepherd Parrish MCC, 615 Wellington Av., Chicago, Ill. 60657
Eenigenburg, Susan - 41 Seventh Av., Brooklyn, N.Y. 11217
Garcia, Jeannette - PO Box 132, Desert Hot Springs, CA. 92240
Gralley, Jean - 27146 W. Six Mile Rd., Redford, MI. 48240
Hamilton, Shelley - 224 - 21st. St., Brooklyn, N.Y. 11232
Harrison, Rodger D. - 963 Noria St., Laguna Beach, CA. 92651
Hart, Jean - 3700 "Y" St., Sacramento, CA. 95815
Hildebrand, Beth - 314 Johnson St., Waterloo, Ia. 50702
Hill, Bruce - c/o Calvery MCC, PO Box 70, Redwood City, CA. 94580
Holt, Terry (Spider) - 2933 Moss Av., Los Angeles, CA. 90065
Jones, Bob - c/o MCC East Bay, 4986 Fairfax Av., Oakland, CA. 94601
Kyrias, Carol Ann - 3223 N. Clifton, Chicago, Illinois 60657
Lowth, Joe - PO Box 642, Newbury Park, CA. 91320
Lynch, Larry - 858 Highland, San Mateo, CA. 94401
McGrady, Debra - 12085 Branford St. #40, Sun Valley, CA. 91352
Marcussen, Bjorn - MCC Copenhagen, 13111 tv Australiensvej 2100 Copenhagen, Denmark
Padgett, Jeffrey - c/o Good Shepherd Parrish, 615 Wellington St., Chicago, Ill. 60657
Potter III, Paul A.J.D. - 1140 Castos #47, Mountain View, CA. 94062
Ragona, Marge - c/o MCC Boston, 131 Cambridge St., Boston, Mass. 02115
Rosecrans, Sheila - 223 Highland Av., Boston, Mass. 02143
Safier, Jodi - 576 Pomona, San Lorenzo, CA. 94580
Samuels, Lloyd - 1207 S. Sandusky, Tulsa, Oklahoma 74112

UFMCC NETWORK OF WHITE PEOPLE AGAINST RACISM - 7/01/82

Underwood, Pat - 4483 Kewanee St., Los Angeles, CA. 90032
Wagner, Patti - 620 Umbria St., Los Angeles, CA. 90042
Webb, D.L. - 3700 "Y" St., Sacramento, CA. 95815
White, Marvin - 1616 18th. St. N.W., Washington, D.C. 20009
Williams, Nancy - 830 E. Jefferson, Boise, Idaho 83702
Wilson, Gary - c/o MCC Seattle, PO Box 12216, Seattle, Washington 98112
Wilson, Nancy L. - 5300 Santa Monica Bl. #300, Los Angeles, CA. 90029
Ziegler, Karen - 716 Sackett St., Brooklyn, New York 11217
William, Marshall - c/o MCC Minneapolis, PO Box 8505, Minneapolis, Minn. 55408
Vinson, Donna - 6107 Cox Ave., Valley Brook, Oklahoma 73149
O'Dell, Richard - 622 Umbria St., Los Angeles, CA. 90042
Schmidt, Carol - 2227 Aaron St., Los Angeles, CA. 90026
Schoenwether, Paula - 4907 Avoca St., Los Angeles, CA. 90041
Fenster, Mark - 7854 Tampa Av., Reseda, CA. 91335
Bellamy, Barbara - 83 Winthrop Av., Nedlands, WA. 6009, Australia
Ysaguirre, Fluffy - 148½ W. 59th. St., Los Angeles, CA. 90003
Southerly, Lois - 8218 S. 7th. St., #46, Phoenix, Arizona 85040
Trusley, Ron - 3030 N. 7th. St. #105, Phoenix, Arizona 85014
Anglin, Teri - 164½ South St., Long Beach, CA. 90805
Collins, Jan - 2302 E. Lamna, Fresno, CA. 93703
Killingsworth, Pat - 867 Lafayette Park Pl., Los Angeles, CA. 90026
Smith, Kelly - 502 S. Catalina, Redondo Beach, CA. 90277
Simms, Sylvia - 1225 Telegraph, Bakersfield, CA. 93305
Kraeve, Jan - 4806 Maple, Bakersfield, CA. 93304
Darraugh, Colleen - 63 Anndale Dr., Willowdale, Ontario M2N2X2 Canada

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FEBRUARY 23, 1982

UNIVERSAL FELLOWSHIP OF M C C

FINANCIAL REPORT

JUNE 30, 1981

THE ACCOMPANYING BALANCE SHEET OF UNIVERSAL FELLOWSHIP OF M C C AS OF JUNE 30, 1981 AND THE RELATED STATEMENT OF INCOME FOR THE THREE MONTHS THEN ENDED HAVE BEEN COMPILED BY US.

A COMPILATION IS LIMITED TO PRESENTING IN THE FORM OF FINANCIAL STATEMENTS INFORMATION THAT IS THE REPRESENTATION OF MANAGEMENT. WE HAVE NOT AUDITED OR REVIEWED THE ACCOMPANYING FINANCIAL STATEMENTS AND, ACCORDINGLY, DO NOT EXPRESS AN OPINION OR ANY OTHER FORM OF ASSURANCE ON THEM. HOWEVER, WE DID BECOME AWARE OF A DEPARTURE FROM GENERALLY ACCEPTED ACCOUNTING PRINCIPLES THAT IS DESCRIBED IN THE FOLLOWING PARAGRAPH.

A STATEMENT OF CHANGES IN THE FINANCIAL POSITION FOR THE THREE MONTHS HAS NOT BEEN PRESENTED. GENERALLY ACCEPTED ACCOUNTING PRINCIPLES REQUIRE THAT SUCH A STATEMENT BE PRESENTED WHEN FINANCIAL STATEMENTS PURPORT TO PRESENT FINANCIAL POSITION AND RESULTS OF OPERATIONS.

Crosby & Weaver

CROSBY & WEAVER,
CERTIFIED PUBLIC ACCOUNTANTS

UNIVERSAL FELLOWSHIP OF M C C

BALANCE SHEET
JUNE 30, 1981

ASSETS

CURRENT ASSETS

CASH	44,006.96
LOANS RECEIVABLE	988.51
ACCOUNTS RECEIVABLE	5,222.46
EMPLOYEE ADVANCES	442.52
INVENTORY	3,000.00
PREPAID EXPENSES	0.00
SUSPENSE	0.00

TOTAL CURRENT ASSETS

53,660.45

PROPERTY, PLANT AND EQUIPMENT

OFFICE EQUIPMENT	15,145.66
LEASEHOLD IMPROVEMENTS	4,060.35

TOTAL PROPERTY & EQUIPMENT

19,206.01

TOTAL ASSETS

\$ 72,866.46

UNIVERSAL FELLOWSHIP OF M C C

BALANCE SHEET
JUNE 30, 1981

LIABILITIES

CURRENT LIABILITIES

ACCOUNTS PAYABLE	12,874.67
NOTE PAYABLE - CROCKER	4,000.00
PAYROLL TAXES PAYABLE	2,119.20
SALES TAX PAYABLE	86.12
DEPOSIT - SALE OF MCC TRINITY	28,258.21

TOTAL CURRENT LIABILITIES

47,338.20

TOTAL LIABILITIES

47,338.20

BALANCING ACCOUNT

BALANCE BEGINNING OF YEAR	32,100.16
EXCESS REVENUE (EXPENDITURES)	(6,571.90)

BALANCE END OF PERIOD

25,528.26

TOTAL LIAB & BALANCING ACCT

\$ 72,866.46

UNIVERSAL FELLOWSHIP OF M C C

DETAILS TO BALANCE SHEET JUNE 30, 1981

CASH		
CASH ON HAND	50.00	
CASH - GENERAL ACCOUNT	3,499.70	
CASH - SPECIAL A ACC'T W C E	2,289.75	
CASH - UFMCC INS ACCT	2,772.25	
CASH - SAMARITAN THEOLOGICAL	3,313.10	
CASH - UFMCC GEN CONFERENCE	931.52	
CASH - WASH. DC OFFICE	177.27	
CASH - CUBAN RELIEF ACCT #1	1,826.23	
CASH - CUBAN RELIEF ACCT #2	27,024.82	
CASH - MEDIA MINISTRY	1,078.12	
CASH - SAVINGS NIGERIAN FUND	0.00	
CASH - SAVINGS ACCOUNT	1,044.20	

TOTAL		\$ 44,006.96
		100 200 300 400 500 600 700 800 900 1000
LOANS RECEIVABLE		
LOANS RECEIVABLE	588.51	
ELDERS LOANS	400.00	

TOTAL		\$ 988.51
		100 200 300 400 500 600 700 800 900 1000
ACCOUNTS RECEIVABLE		
ACCOUNTS RECEIVABLE CONG/CUST	4,460.50	
RETURNED CKS	761.96	
EXCHANGE ACCOUNT	0.00	

TOTAL		\$ 5,222.46
		100 200 300 400 500 600 700 800 900 1000
PAYROLL TAXES PAYABLE		
FEDERAL INCOME TAX WITHHELD	1,539.78	
STATE INCOME TAX WITHHELD	579.42	

TOTAL		\$ 2,119.20
		100 200 300 400 500 600 700 800 900 1000

UNIVERSAL FELLOWSHIP OF
METROPOLITAN COMMUNITY CHURCHES
CONSOLIDATED STATEMENT OF INCOME

FOR THE THREE MONTHS ENDED JUNE 30, 1981

		%
GENERAL REVENUE		
TITHES FROM CONGREGATIONS	\$ 70,428.25	23.3
UNDESIGNATED FROM INDIVIDUALS	12,165.85	4.0
INTEREST INCOME	<u>250.38</u>	<u>.1</u>
TOTAL GENERAL REVENUE	<u>82,844.48</u>	<u>27.4</u>
REVENUE PRODUCING ACTIVITIES		
SAMARITAN THEOLOGICAL INSTITUTE	15,384.16	5.1
UNIVERSAL FELLOWSHIP PRESS	2,019.89	.7
CHURCH SERVICES	<u>1,124.24</u>	<u>.3</u>
TOTAL ACTIVITIES REVENUE	<u>18,528.29</u>	<u>6.1</u>
SPECIFIC MINISTRIES CONTRIBUTIONS		
GOOD SAMARITAN PROJECT	28.58	-
INNOVATIVE MINISTRIES	345.55	.1
CLERGY, CREDENTIALS & CONCERNS	35.00	-
WORLD CHURCH EXTENSION	4,510.59	1.5
GENERAL CONFERENCE	9,267.95	3.1
MINISTERS' CONFERENCE	117.66	-
CUBAN RELIEF PROJECT	185,132.06	61.1
MEDIA MINISTRY	<u>2,050.00</u>	<u>.7</u>
TOTAL DESIGNATED CONTRIBUTIONS	<u>201,487.39</u>	<u>66.5</u>
TOTAL REVENUE	<u>302,860.16</u>	<u>100.0</u>
LESS EXPENDITURES FOR COST OF:		
REVENUE PRODUCING ACTIVITIES	16,309.53	5.4
SPECIFIC MINISTRIES	205,926.17	68.0
SAMARITAN THEOLOGICAL INSTITUTE ALLOTMENT	<u>4,300.00</u>	<u>1.4</u>
TOTAL	<u>226,535.70</u>	<u>74.8</u>
REMAINDER AVAILABLE FOR GENERAL EXPENSES OF THE FELLOWSHIP	76,324.46	25.2
GENERAL AND ADMINISTRATIVE EXPENSES (SCHEDULE ATTACHED)	<u>82,896.36</u>	<u>27.4</u>
EXCESS OF REVENUES (EXPENDITURES)	<u>\$ (6,571.90)</u>	<u>(2.2)</u>

UNIVERSAL FELLOWSHIP OF M C C

INCOME STATEMENT DETAILS

FOR THE THREE MONTHS ENDED JUNE 30, 1981

GENERAL	CURRENT PERIOD	%	YEAR TO DATE	%
STAFF SALARIES	36,000.38	12.0	36,000.38	12.0
AUTO ALLOWANCES	3,110.66	1.0	3,110.66	1.0
OTHER ALLOWANCE	498.87	0.1	498.87	0.1
PAYROLL TAXES	3,276.68	1.0	3,276.68	1.0
OFFICE SUPPLIES	5,271.83	1.7	5,271.83	1.7
POSTAGE & SHIPPING	5,064.50	1.6	5,064.50	1.6
PRINTING & REPRODUCTION	4,193.33	1.4	4,193.33	1.4
RENTAL OF EQUIPMENT	1,170.30	0.3	1,170.30	0.3
RENTAL OF OFFICE SPACE	3,297.00	1.1	3,297.00	1.1
TELEPHONE	4,600.38	1.5	4,600.38	1.5
AIRFARE	8,063.37	2.7	8,063.37	2.7
PER DIEM	453.50	0.1	453.50	0.1
AUTO	108.00	0.0	108.00	0.0
ADVERTISING	70.82	0.0	70.82	0.0
DUES & SUBSCRIPTIONS	731.71	0.2	731.71	0.2
ENTERTAINMENT	35.00	0.0	35.00	0.0
PUBLIC RELATIONS	2,484.47	0.8	2,484.47	0.8
ACCOUNTING FEES	1,180.40	0.3	1,180.40	0.3
BAD DEBTS EXPENSES	2,121.60	0.7	2,121.60	0.7
GENERAL INSURANCE	140.40	0.0	140.40	0.0
INTEREST EXPENSES	208.34	0.0	208.34	0.0
LEGAL FEES	4.34	0.0	4.34	0.0
REPAIRS AND MAINTENANCE	362.65	0.1	362.65	0.1
STATE / LOCAL TAXES	447.83	0.1	447.83	0.1
TOTAL	\$ 82,896.36	27.7	\$ 82,896.36	27.7

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MARCH 3, 1982

UNIVERSAL FELLOWSHIP OF MCC

FINANCIAL REPORT

SEPTEMBER 30, 1981

THE ACCOMPANYING BALANCE SHEET OF UNIVERSAL FELLOWSHIP OF MCC AS OF SEPTEMBER 30, 1981 AND THE RELATED STATEMENT OF INCOME FOR THE THREE AND SIX MONTHS THEN ENDED HAVE BEEN COMPILED BY US.

A COMPILATION IS LIMITED TO PRESENTING IN THE FORM OF FINANCIAL STATEMENTS INFORMATION THAT IS THE REPRESENTATION OF MANAGEMENT. WE HAVE NOT AUDITED OR REVIEWED THE ACCOMPANYING FINANCIAL STATEMENTS AND, ACCORDINGLY, DO NOT EXPRESS AN OPINION OR ANY OTHER FORM OF ASSURANCE ON THEM. HOWEVER, WE DID BECOME AWARE OF A DEPARTURE FROM GENERALLY ACCEPTED ACCOUNTING PRINCIPLES THAT IS DESCRIBED IN THE FOLLOWING PARAGRAPH.

A STATEMENT OF CHANGES IN THE FINANCIAL POSITION FOR THE THREE AND SIX MONTHS HAS NOT BEEN PRESENTED. GENERALLY ACCEPTED ACCOUNTING PRINCIPLES REQUIRE THAT SUCH A STATEMENT BE PRESENTED WHEN FINANCIAL STATEMENTS PURPORT TO PRESENT FINANCIAL POSITION AND RESULTS OF OPERATIONS.

Crosby & Weaver

CROSBY & WEAVER,
CERTIFIED PUBLIC ACCOUNTANTS

UNIVERSAL FELLOWSHIP OF MCC

BALANCE SHEET
SEPTEMBER 30, 1981

ASSETS

CURRENT ASSETS

CASH	19,744.09
LOANS RECEIVABLE	988.51
ACCOUNTS RECEIVABLE	5,468.29
EMPLOYEE ADVANCES	442.52
INVENTORY	3,000.00
SUSPENSE	0.00

TOTAL CURRENT ASSETS

29,643.41

PROPERTY, PLANT AND EQUIPMENT

OFFICE EQUIPMENT	15,145.66
LEASEHOLD IMPROVEMENTS	4,060.35

TOTAL PROPERTY & EQUIPMENT

19,206.01

TOTAL ASSETS

\$ 48,849.42

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UNIVERSAL FELLOWSHIP OF MCC

BALANCE SHEET
SEPTEMBER 30, 1981

LIABILITIES

CURRENT LIABILITIES

ACCOUNTS PAYABLE	12,874.67
PAYROLL TAXES PAYABLE	599.74
SALES TAX PAYABLE	91.32
DEPOSIT - SALE OF MCC TRINITY	28,258.21
LOANS PAYABLE - CONGREGATIONS	10,000.00

TOTAL CURRENT LIABILITIES

51,823.94

TOTAL LIABILITIES

51,823.94

BALANCING ACCOUNT

BALANCE BEGINNING OF YEAR	32,100.16
EXCESS REVENUE (EXPENDITURES)	(35,074.68)

BALANCE END OF PERIOD

(2,974.52)

TOTAL LIAB & BALANCING ACCT

\$ 48,849.42

UNIVERSAL FELLOWSHIP OF MCC

DETAILS TO BALANCE SHEET SEPTEMBER 30, 1981

CASH	
CASH ON HAND	50.00
CASH - GENERAL ACCOUNT	6,267.99
CASH - SPECIAL A ACC'T W C E	8,068.87
CASH - UFMCC INS ACCT	431.68
CASH - SAMARITAN THEOLOGICAL	1,892.76
CASH - UFMCC GEN CONFERENCE	967.32
CASH - WASH. DC OFFICE	177.27
CASH - CUBAN RELIEF ACCT #1	46.59
CASH - CUBAN RELIEF ACCT #2	181.98
CASH - MEDIA MINISTRY	601.51
CASH - SAVINGS NIGERIAN FUND	0.00
CASH - SAVINGS ACCOUNT	1,058.12

TOTAL	\$ 19,744.09
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LOANS RECEIVABLE	
LOANS RECEIVABLE	588.51
ELDERS LOANS	400.00

TOTAL	\$ 988.51
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ACCOUNTS RECEIVABLE	
ACCOUNTS RECEIVABLE CONG/CUST	4,460.50
RETURNED CKS	1,007.79
EXCHANGE ACCOUNT	0.00

TOTAL	\$ 5,468.29
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PAYROLL TAXES PAYABLE	
STATE INCOME TAX WITHHELD	599.74

TOTAL	\$ 599.74
-------	-----------

UNIVERSAL FELLOWSHIP OF
METROPOLITAN COMMUNITY CHURCHES
CONSOLIDATED STATEMENT OF INCOME
FOR THE THREE AND SIX MONTHS ENDED SEPTEMBER 30, 1981

	CURRENT PERIOD	%	YEAR TO DATE	%
GENERAL REVENUE				
TITHES FROM CONGREGATIONS	\$ 55,047.79	38.7	\$125,476.04	28.1
UNDESIGNATED FROM INDIVIDUALS	7,017.19	4.9	19,183.04	4.3
FOUNDERS DAY OFFERINGS	570.41	.4	570.41	.1
INTEREST INCOME	206.38	.1	456.76	.1
TOTAL GENERAL REVENUE	<u>62,841.77</u>	<u>44.1</u>	<u>145,686.25</u>	<u>32.7</u>
REVENUE PRODUCING ACTIVITIES				
SAMARITAN THEOLOGICAL INSTITUTE	15,069.91	10.6	30,454.07	6.8
UNIVERSAL FELLOWSHIP PRESS	2,384.99	1.7	4,404.88	1.0
CHURCH SERVICES	491.51	.3	1,615.75	.4
TOTAL ACTIVITIES REVENUE	<u>17,946.41</u>	<u>12.6</u>	<u>36,474.70</u>	<u>8.2</u>
SPECIFIC MINISTRIES CONTRIBUTIONS				
GOOD SAMARITAN PROJECT	-	-	28.58	-
INNOVATIVE MINISTRIES	-	-	345.55	.1
CLERGY, CREDENTIALS & CONCERNS	-	-	35.00	-
WORLD CHURCH EXTENSION	17,781.80	12.5	22,292.39	5.0
GENERAL CONFERENCE	21,328.63	15.0	30,596.58	6.9
MINISTERS' CONFERENCE	-	-	117.66	-
CUBAN RELIEF PROJECT	7,360.26	5.2	192,492.32	43.2
MEDIA MINISTRY	15,166.00	10.6	17,216.00	3.9
TOTAL DESIGNATED CONTRIBUTIONS	<u>61,636.69</u>	<u>43.3</u>	<u>263,124.08</u>	<u>59.1</u>
TOTAL REVENUE	<u>142,424.87</u>	<u>100.0</u>	<u>445,285.03</u>	<u>100.0</u>
LESS EXPENDITURES FOR COST OF:				
REVENUE PRODUCING ACTIVITIES	17,121.83	12.0	33,431.36	7.5
SPECIFIC MINISTRIES	75,748.95	53.2	281,675.12	63.2
SAMARITAN THEOLOGICAL INSTITUTE ALLOTMENT	<u>3,742.75</u>	<u>2.6</u>	<u>8,042.75</u>	<u>1.8</u>
TOTAL	<u>96,613.53</u>	<u>67.8</u>	<u>323,149.23</u>	<u>72.6</u>
REMAINDER AVAILABLE FOR GENERAL EXPENSES OF THE FELLOWSHIP	45,811.34	32.2	122,135.80	27.4
GENERAL AND ADMINISTRATIVE EXPENSES (SCHEDULE ATTACHED)	<u>74,314.12</u>	<u>52.2</u>	<u>157,210.48</u>	<u>35.3</u>
EXCESS OF REVENUES (EXPENDITURES)	\$ <u>(28,502.78)</u>	<u>(20.0)</u>	\$ <u>(35,074.68)</u>	<u>(7.9)</u>

UNIVERSAL FELLOWSHIP OF MCC

INCOME STATEMENT DETAILS

FOR THE THREE AND SIX MONTHS ENDED SEPTEMBER 30, 1981

GENERAL	CURRENT PERIOD	%	YEAR TO DATE	%
STAFF SALARIES	31,634.31	22.8	67,634.69	15.4
AUTO ALLOWANCES	3,322.95	2.3	6,433.61	1.4
OTHER ALLOWANCE	561.54	0.4	1,060.41	0.2
PAYROLL TAXES	4,136.54	2.9	7,413.22	1.6
STAFF INSURANCE	3,910.43	2.8	3,910.43	0.8
OFFICE SUPPLIES	5,052.57	3.6	10,324.40	2.3
POSTAGE & SHIPPING	3,839.09	2.7	8,903.59	2.0
PRINTING & REPRODUCTION	2,197.86	1.5	6,391.19	1.4
RENTAL OF EQUIPMENT	2,401.05	1.7	3,571.35	0.8
RENTAL OF OFFICE SPACE	3,274.00	2.3	6,573.00	1.5
TELEPHONE	4,674.15	3.3	9,274.53	2.1
AIRFARE	5,514.50	3.9	13,577.87	3.1
PER DIEM	150.00	0.1	603.50	0.1
AUTO	123.00	0.0	231.00	0.0
ADVERTISING	64.50	0.0	135.32	0.0
DUES & SUBSCRIPTIONS	39.55	0.0	771.26	0.1
ENTERTAINMENT	0.00	0.0	35.00	0.0
PUBLIC RELATIONS	601.66	0.4	3,086.13	0.7
ACCOUNTING FEES	2,315.60	1.6	3,496.00	0.7
BAD DEBTS EXPENSES	30.32	0.0	2,151.92	0.4
GENERAL INSURANCE	46.80	0.0	187.20	0.0
INTEREST EXPENSES	421.42	0.3	629.76	0.1
LEGAL FEES	0.00	0.0	4.34	0.0
REPAIRS AND MAINTENANCE	0.00	0.0	362.65	0.0
STATE / LOCAL TAXES	0.00	0.0	447.83	0.1
NOT OTHERWISE CLASSIFIED	0.28	0.0	0.28	0.0
TOTAL	\$ 74,314.12	53.5	\$ 157,210.48	35.9